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THE

Banner of the Covenant.

NOVEMBER, 1854.

Historical Sketches.

(For the Banner of the Covenant.)

THE CHURCH OF OUR FATHERS.

[Continued from page 392.]

And now it may be proper to present a sketch of what was the condition of the British islands under the dark dominion of Popery. Culdeeism, or pure Christianity, had made them eminent for learning and piety; and though the invasions of the Saxons had spread desolation over the fairest part of England, yet the recuperative power of truth was manifested in the progress made in converting these heathen barbarians to the Christian faith, and thus introducing among them the civilization which it always gives as a blessed boon to those who fully and truly embrace it. As we have shown, the coming of Augustine was like a nipping frost in the early spring, and the fair promise was blighted, and the reign of winter seemed to return. Under the withering influence of Popery true religion almost entirely disappeared. The clergy were notorious for their profligacy, and became a terror to the virtuous, and an example to confirm the excesses of the vile. While the external services of religion were observed, there was a general prevalence of skepticism, even among the priests who ministered at the altar, who would sometimes substitute foolish, and even impious words, for the solemn language of the eucharistic feast. (Dawn of Civiliz., p. 18.) "Feigned fables, tales of vicious verse," says an old writer, "were repeated by the priests in the choir, in the midst of matins, and other services, while the people sauntered in and out during religious exercises, with scarcely any appearance of devotion, sometimes with falcons on the wrist, or hounds following them, while bargains were made, and conversation on all subjects was going on. The monks travelled the country demanding alms, which they received in great abundance, so that they accumulated vast wealth and lived in great luxury. (Ib., p. 31.) Chaucer tells us in his Canterbury Tales, that they were "full of dalliance and fair language," "easy to give penance," "knowing well the taverns in every town," begging at the bed-side of sick men, "and eating of the houseman's mele and cheese wellis corne." The abbeys were well provided with wine, and sometimes parts of the chapels and church yards were turned into stables and pig-styes. "Some of their houses," says an old writer, "rose to regal altitudes, exhibiting countless treasures." (Ib., p. 25.) The historical and prophetic parts of the Scriptures, from the creation to the end

of time, were formed into dramatic and theatrical exhibitions, sometimes acted in the churches, and sometimes on stages in the open air. (Ib., p. 28.) Sometimes the theatre was placed on wheels and drawn round the town; and as late as the reign of Henry VIII. indulgences for one thousand days were granted by the Pope on the easy terms of attending these performances, at which no doubt the friars collected as large an amount of money as travelling mountebanks in England, or Scotland, or Ireland; now obtain by similar exhibitions. While, however, some of the monks loved this strolling life, others were too proud or too indolent to go so much abroad, and indulged in dignity and ease in their snug and sumptuous convents. So effeminate did some of them become, that we are informed they painted their cheeks, and washed and covered up their beards at night, as women do their hair. It is wonderful that any religion could survive amidst so much pollution; and were it not that the seed of the Word is incorruptible, certainly it must have been destroyed.

Scotland was also debased by the same destructive influence. Dr. M'Crie, the younger, tells us in his *Sketches of Scottish History*, (p. 13,) that "the state of religion in Scotland immediately before the Reformation, was deplorable in the extreme. Owing to the distance of this country from Rome, it was the more easy for the clergy to keep up in the minds of the people a superstitious veneration for the Papal power; and our ancestors, who heard of the Pope only in the lofty panegyrics of the monks, regarded him as a kind of demi-god. Of Christianity almost nothing remained but the name. Such of the doctrines of our holy religion as were retained in the profession of the church were neutralized by heresies entirely subversive of them, or buried under a mass of superstitious observances. An innumerable multitude of saints was substituted in the place of him who is the 'one Mediator between God and man.' The exactions made by the priests were most rapacious. The beds of the dying were besieged, and their last moments cruelly disturbed, to obtain legacies for their convents. Nor did the grave itself put a period to their demands; for no sooner had the poor farmer or mechanic breathed his last, than the priest came and carried off the corpse present; and if he died rich, his relatives were sure to be handsomely taxed for masses to relieve his soul from purgatory. In Scotland alone the number of convents, monasteries, and nunneries, amounted to upwards of a hundred and fifty. These were inhabited by shoals of monks and friars; the monks being confined to their cloisters, and the friars permitted to wander about preaching and begging. The profligacy of the priests and higher clergy was notorious. The ordinances of religion were debased, 'divine service was neglected except on festival days, the churches (about the demolition of which so much outcry has been made by some) were no longer employed for sacred purposes, but served as sanctuaries for malefactors, places of traffic or resorts for pastime. Persecution and the suppression of free inquiry were the only weapons by which such a system of corruption could defend itself. Every avenue by which truth might enter was carefully guarded: the Scriptures were effectually kept from the common people by being locked up in a dead language: the most frightful pictures were drawn of such as had separated from the Church of Rome; and if any hinted dissatisfaction

with the conduct of churchmen, or proposed the correction of abuses, he was immediately marked as a heretic; and if he did not consult his safety by flight, he was immured in a dungeon, or committed to the flames. Such were the power and vigilance exercised by the clergy, that it was not safe to utter a word against them, even in one's sleep. It is recorded as a fact that one Manx, a precentor or chanter, as he was called, was actually apprehended; and had he not recanted, would have suffered death, merely because he was overheard saying in his sleep one night—"The devil take the priests, for they are a greedy pack." (See More, p. 16.)

In the history of the Presbyterian Church in Ireland we have an account of the condition to which Romanism had reduced that island of the holy and the learned. The influence of Rome was more powerful there in consequence of the feeble allegiance which was rendered to the English crown, and consequently the Irish sees were filled with prelates who were most obsequious to the Pope. (Reid's Hist. Pres. Ch. in Ireland, p. 4.) These bishops accordingly carried the authority of the church and the claims of their own order to a most arrogant degree, trampling on the rights of both the monarch and the people. The most unjustifiable measures were resorted to in order to augment their resources: ecclesiastical censures were commuted for money, penances were liberally laid on, that large sums might be extorted to have them taken off: every religious office had its price, indulgences were sold extensively, and every opportunity of extorting money was eagerly embraced. Learning was reduced to a very low ebb. The standards of morals were very loose. Rival bishops and priors might often be found contending for preferment by force of arms. The most shameless profligacy and licentiousness were practised. Nearly six hundred religious houses, belonging to eighteen different monastic orders, were scattered over the island; and it was computed that the number of persons connected with them was equal to the entire remainder of the population of the country. Relics were exhibited, and pilgrimages were encouraged, in order to drain the money from the people for the support of these idle and profligate monks. The Bible was an unknown book, and the God whom it reveals was indeed an unknown God. The character of the people "illustrated the declaration, 'Like priest, like people.' The nobility were ignorant, rude, turbulent, cruel, and licentious. In their contests with the ambitious priesthood they did not hesitate sometimes to destroy churches and ministers together, while they paid great veneration to the bones of favourite saints, and other relics of superstition. The erection of a chapel, or the endowment of a monastery was sufficient to atone for all their guilt, and after sins of the deepest iniquity they supposed that they obtained a ready admission into heaven by some such benefactions to the church. The common people were cudgelled for their sins, and bore with patience a discipline which they were taught to consider essential for the salvation of their souls."

Such was the condition to which the British islands were reduced by the baleful supremacy of Rome. The glory was departed, the light was extinguished, and a darkness which might be felt rested upon all the land. Romanism demonstrated what was its real cha-

racter by the effects which it produced, and we may receive a salutary warning to beware of her perverting and corrupting influence, which would render a paradise a waste and howling wilderness, which would drench the altar fires of true religion with the blood of saints, and which would drown men's souls in everlasting perdition. Let it be our earnest prayer that Divine Providence may avert an issue so terrible as this, that he may convert the deluded Romanist to the knowledge of the truth as it is in JESUS, and that thus the fabric of superstition, and corruption, and destruction, may fall to the earth in ruins, that the ravenous beast may no longer prowl near the way of holiness, and that nothing may remain to hurt or annoy in all GOD's holy mountain.

NOTES.—“The first expeditions of the Northmen,” says Wheaton, “were directed against Scotland and the Orcades, from which they soon reached the Western Isles of Scotland, Man, and Ireland. (Hist. Northmen, p. 147, and seq.) Frejus, the reputed founder of the first race of Scottish kings, is said to have extended his dominion in Scotland by means of the Northmen. Ireland was invaded by them in 852, [in 795, Ware's Ireland, p. 56.] Olaufr, king of Lochlin, the name given in the Irish annals to Scandinavia, came to Erin, and all the Northern adventurers submitted to him, and he levied tribute on the Irish. He reigned in Dublin, while two other Northmen chieftains established kingdoms in Waterford and Limerick. Their dominion over that part of Ireland lasted until the Anglo-Norman invasion of Henry II.; and marks of their existence, as a distinct race, may be traced long afterwards.

Their first incursion into the South of England was in the reign of Offa, king of Mercia, (755—794;) but the first great invasions took place in the reign of Ethelwolf, (849,) the father of Alfred the Great. “In those days,” says the Anglo-Saxon historian, “the omnipotent GOD sent innumerable hordes of cruel invaders, who spared neither age nor sex: who, from the beginning of Ethelwolf's reign to the coming in of the Duke of Normandy, for the period of nearly two hundred years, laid waste this sinful land, and destroyed both man and beast.” (See Ware's Ireland, ch. 24, pp. 5, 6, &c.)

On to Iona—what can she afford
To us, save matter for a thoughtful sigh
Heaved over ruin with stability,
In unjust contrast? To diffuse the word,
(Thy paramount, mighty nature, and time's Lord.)
Her temples rose, 'mid pagan gloom: but why
Even for a moment has our verse deplored
Their wrongs, since they fulfilled their destiny,
And, when subjected to a common doom
Of mutability, those far-famed piles
Shall disappear from both the sister isles.
Iona's saints, forgetting not past days,
Garlands shall wear of amaranthine blaze,
While heaven's vast sea of voices chants their praise.

Wordsworth, Iona, Reed's Ed., p. 264.

(To be continued.)

The eminent author of “Saint's Rest” being reminded of his labours on his death-bed, replied, “I was but a pen in God's hand, and what praise is due to a pen?”—*Christian Treasury.*

Practical Essays.

PRAY FOR YOUR PASTOR.

Of course every good pastor will pray for himself, but the best need the prayers of the church; and the more spiritual and devoted they are, the more highly will they value these prayers. If *any* minister of Christ could safely dispense with them, it would seem as if the apostle Paul might; yet see how earnestly he entreats the churches to remember him:—"Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God will open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest as I ought to speak. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you; and that we may be delivered from wicked and unreasonable men." Just think, dear brethren, of the sacred relation which your pastor sustains, not only to you and your families, but to the whole church and congregation. "He watches for your souls as one who must give an account." What an awful responsibility! How fatal to you and yours may be the consequences of his mistakes, or his unfaithfulness! Pray for your pastor, that he may be directed every week to the choice of such subjects as are most needed, and as are "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Pray for your pastor, that when he goes into his study, his thoughts may flow in the right channel, and be imbued with love to Christ, and love to the souls of his flock; that he may prepare every sermon under a solemn sense of accountability to his Divine Master; that he may be "enriched with all wisdom and knowledge, and that he may bring forth out of his treasures things new and old."

Pray for your pastor, that when he enters the pulpit he may "speak boldly as he ought to speak;" that he may not "shun to declare" to his congregation all the "counsel of God, whether they will hear, or whether they will forbear." And be sure that when your prayers are answered, you do not turn round and complain of him for being too pointed and personal—for preaching hard doctrines, which he might know would hurt the feelings of half his stated hearers, and for making the way to heaven so narrow that you almost despair of ever getting there. If you think he goes too far in any thing, or that he does not go far enough, pray for him that he may see the truth more clearly, and have more skill in dispensing it. This will do him and do you a great deal more good, than to go away and complain and lay it up against him.

Pray for your pastor, if at any time he grows dull in the pulpit; if his sermons are common-place; if his prayers are not spiritual and fervent; if his words do not come burning and glowing from his lips, as they used to come. He knows it—he laments it; but perhaps you are to blame as well as he. Perhaps you have ceased to pray for him, or your remembrance of him at the throne of grace is so infrequent, and cold, and formal, that God cannot regard it.

Pray for your pastor, that when he is called to visit the sick and dying, and to comfort the mourners, he may "have a word in season" for each. Did you but know how incompetent a young pastor feels for the pro-

per discharge of these duties, and how anxious even those who have been long in the ministry are lest they should not say the right things in the right manner, you would pray for them without ceasing. When a good pastor is called to visit the sick, he will lift up his heart in prayer to God on the way for wisdom and grace; and O, how often, when he sits by the bed of the dying, does he tremble lest he should say too little or too much; and when he retires, how fearful is he that he may have failed in the discharge of his duty! You can rarely be with him to aid him by your advice, and if you could, you would hardly ever know what advice to give; but you can pray to Him who teacheth man knowledge, that he will give all that wisdom which is profitable to direct; and if you pray aright, you will be heard.

If it is a time of general stupidity, and the word falls month after month, like good seed upon the beaten path, pray for your pastor, that he may not become discouraged, and exclaim, in the bitterness of his soul—"Who hath believed our report? and to whom is the arm of the Lord revealed?" If it is a "time of refreshing from the presence of the Lord," pray for your pastor that his strength fail not; that he may be instant in season and out of season; that he may be taught of God just what the state of the church and congregation requires, and just what he ought to preach; that both in his public and private instructions, he may be "wise to win souls;" and that in guiding the inquiring he may not, on the one hand, "heal their hurt slightly," nor, on the other, "break the bruised reed, and quench the smoking flax." No individual of his charge, in a time of revival, needs the prayers of the whole church half so much as the pastor himself.

Pray for your pastor, then; pray for him in your families, morning and evening, and in all your social meetings, not incidentally, or by way of parenthesis, in half a sentence, but directly, earnestly, constantly.

Especially pray for him in your closets, where you can aid and encourage him who is "set over you in the Lord;" but in no way so much as by your continual remembrance of him at the throne of grace.—*Christian Treasury.*

A PROBLEM WITH TWO ANSWERS.—A DIALOGUE.

Characters.—Messrs. Money-love, Hold-the-world, Save-all, By-ends, Christian and Hopeful.

Mr. By-ends.—"My brethren, we are, as you see, going all on a pilgrimage; and, for our better diversion from things that are bad, give me leave to propound unto you this question. 'Suppose a man, a minister, or a tradesman, &c. should have an advantage lie before him, to get the good blessings of this life; yet so as that he can by no means come by them, except, in appearance at least, he becomes extraordinary zealous in some points of religion, that he meddled not with before: may he not use this means to attain his end, and yet be a right honest man?'

Mr. Money-love.—I see the bottom of your question; and, with these gentlemen's good leave, I will endeavour to shape you an answer: and, first, to speak to your question as it concerns a minister himself. Suppose a minister, a worthy man, possessed of but a very small benefice, and has in his eyes a greater, more fat and plump by far; he has also now an opportunity of getting it, yet so as by being more studious, by preaching more frequently and zealously, and, because the temper of the people requires it, by altering some of

his principles: for my part, I see no reason but a man may do this, (provided he has a call;) ay, and a great deal more besides; and yet be an honest man. For why? 1. His desire of a greater benefice is lawful, (this cannot be contradicted) since it is set before him by Providence; so then he may get it if he can, making no question for conscience sake. 2. Besides his desire after that benefice makes him more studious, a more zealous preacher, &c.; and so makes him a better man, yea, makes him better improve his parts; which is according to the mind of God.—3. Now, as for his complying with the temper of his people, by deserting, to serve them, some of his principles, this argueth; 1, that he is of a self-denying temper; 2, of a sweet and winning deportment; 3, and so more fit for the ministerial function.—4. I conclude then, that a minister that changes a small for a great, should not, for so doing, be judged as covetous; but rather, since he is improved in his parts and industry thereby, be counted as one that pursues his call, and the opportunity put into his hands to do good.

And now to proceed to the second part of the question, which concerns the tradesman you mention, suppose such a one to have but a poor employ in the world, but, by becoming religious, he may mend his market; perhaps get a rich wife, or more and far better customers, to his shop—For my part, I see no reason but this may be lawfully done. For why? 1. To become religious is a virtue, by whatsoever means a man becomes so. 2. Nor is it unlawful to get a rich wife, or more custom to my shop. 3. Besides the man that gets these by becoming religious, gets that which is good of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gain; and all these by becoming religious, which is good: therefore to become religious to get all these, is a good and profitable design.

This answer thus made by Mr. Money-love to Mr. By-ends' question was highly applauded by them all; wherefore they concluded upon the whole that it was most wholesome and advantageous, and because, as they thought, no man was able to contradict it; and because Christian and Hopeful were yet within call, they jointly agreed to assault them with the question, as soon as they overtook them; and the rather because they had opposed Mr. By-ends before. So they called after them; and they stopped and stood still till they came up to them; but they concluded, as they went, that not Mr. By-ends, but old Mr. Hold-the-world should propound the question to them, because, as they supposed, their answer to him would be without the remainder of that heat that was kindled between Mr. By-ends and them, at their parting a little before. So they came up to each other, and after a short salutation, Mr. Hold-the-world propounded the question to Christian and his fellow, and bade them answer it if they could. Then said Christian; "Even a babe in religion may answer ten thousand such questions. For, if it be unlawful to follow Christ for loaves, as it is, John vi.; how much more abominable is it to make of him and religion, a stalking-horse to get and enjoy the world—Nor do we find any other than heathens, hypocrites, devils and witches, that are of this opinion.—1. Heathens; for when Hamor and Shechem had a mind to the daughter and cattle of Jacob; and saw that there was no way for them to come at them, but by becoming circumcised, they said to their companions, "If every male of us be circumcised, as they are circumcised; shall not their cattle, and their substance, and every beast of theirs, be ours?" Their daughters and their cattle were that which they sought to obtain; and their religion the stalking-horse they made use of to come to them. Gen. xxxiv. 20—23.

2. The hypocritical Pharisees were also of this religion: long prayers were their pretence; but to get widows' houses was their intent, and greater damnation, from God, was their judgment.—3. Judas the devil was also of this religion; he was religious for the bag, that he might be possessed of what was therein: but he was lost, cast away, and the very son of perdition.—4. Simon

the witch was of this religion too; for he would have had the Holy Ghost that he might have got money therewith; and his sentence from Peter's mouth was accordingly. Acts viii. 19-22. 5. Neither will it go out of my mind, that that man that takes up religion for the world, will throw away religion for the world: for, so surely as Judas resigned the world in becoming religious, so surely did he also sell religion and his master for the same. To answer the question therefore affirmatively, as I perceive you have done, and to accept of, as authentic, such an answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works."

Then they stood staring one upon another; but had not wherewith to answer Christian. Hopeful also approved of the soundness of Christian's answer: so there was a great silence among them. Mr. By-ends and his company also staggered and kept behind, that Christian and Hopeful might outgo them.

Then said Christian to his fellow; "If these men cannot stand before the sentence of men, what will they do with the sentence of God? And if they are mute when they are dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire."—*Pilgrim's Progress*.

DEATH OF THE RIGHTEOUS.

The Rev. Richard Baxter, when near the close of his course, exclaimed, "I have pains, there is no arguing against sense; but I have peace, I have peace." "You are now drawing near your long desired home," said one. "I believe, I believe," was his reply. When asked "How are you?" he promptly answered, "Almost well!" To a friend who entered the chamber he said, "I thank you, I thank you for coming." Then fixing his eye upon him, he added, "The Lord teach you how to die!" These were his last words.

Another said, "Dying is hard work, but death is delightful."

The Rev. Robert Bruce, having lived to a venerable old age, one morning, after breakfasting with his family, reclined awhile in his chair, silently meditating. Suddenly he spoke: "Daughter, hark! doth not my Master call me?" Asking for his Bible, he perceived that his eyes were dim, and that he could no longer read its precious words. "Find for me," said he, "the eighth chapter of Romans, and lay my finger on the passage, 'I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' Now, is my finger placed upon these blessed words?" Being assured that it was, he said, "Then God bless you, God bless you all, dear children. I have refreshed myself with you this morning, and shall be at the banquet of my Saviour ere it is night." And thus he died.

"WORK WHILE IT IS CALLED TO-DAY."

On one occasion, when the late Rev. W. Blunt was arranging measures for some charitable purpose, he requested a lady whom he thought qualified to undertake some charge in district visiting or some kindred engagement. She answered him, rather declining the proposal; "My stay here will be probably too short for me to be of use. I do not know that I shall be here three months." His answer was brief, calm, and solemn. "I do not know that I shall be here one." He alluded to his time and life in this present world. She saw his meaning, answered no more, and heartily embraced the work offered her to do. The word of that faithful man, though dead himself, speaketh to us who remain, telling us, that in God's sight time has in reality no remnants, no shreds, no patches to be thrown away; and I fully believe that the habit of speedy and ready application of our faculties is one of the most important acquisitions which can properly be formed.

Rev. Francis Trench.

NEGATIVE RELIGION.

In these latter days of ease from persecution, a profession of religion may be made, and a decent outside may be preserved, without much cost. There is one class of professors, and that by no means a small one, made up of those who have received a religious education, have been trained up to an outward conformity to the precepts of the gospel, who abstain from the open follies and corruptions of the world, but remain quite satisfied with a negative religion.

They do not profane the sabbath.

They do not neglect the ordinances of God's house.

They do not live without a form of prayer.

They do not take the holy name of God in vain.

They do not defraud their neighbour.

They do not neglect the poor and needy.

They do not run a round of gayety and folly.

They are not seen on the race ground.

They do not frequent the theatre.

They do not take their place at the card table.

They do not appear in scenes of riot and dissipation.

They are not drunkards.

They are not swearers.

They do not bring up their children without some regard to religion.

They do not cast off the fear of God.

But, They do not love him.—Deut. v. 10; vii. 9; Matt. xxii. 37, 38; 1 John v. 3.

They do not experience his love shed abroad in the heart, Romans v. 5; because,—

They have not received, because,—

They have not asked with real purpose of heart for the gift of the Holy Ghost (Luke xi. 13;) and therefore,—

They do not perceive the love of God (1 John iii. 16;) nor love him because he first loved us.—1 John iv. 10, 19.

They do not enjoy the vital heartfelt religion of Rom. viii. 1–39.

They do not give God their hearts.—Proverbs xxiii. 26; Isa. xxix. 13.

They do not delight themselves in him.—Ps. xxxvii. 4.

They do not esteem his Word more than their necessary food.—Job xxiii. 12; Ps. cxix. 97, 103, 111.

They do not love the habitation of his house, and the place where his honour dwelleth, though they attend it.—Ps. xxvi. 8; lxxxiv. 1–10.

They do not enjoy the peace of God which passeth all understanding. Phil. iv. 6, 7.

They are not temples of the Holy Ghost. 1 Cor. iii. 16, 17.

They are not habitations of God through the Spirit, (Eph. ii. 22;) because—

They have not been born again of the Spirit (John iii. 3–5;) are not delivered from the power of darkness; not translated into the kingdom of God's dear Son.—Col. i. 13.

They have not passed from death unto life.—John v. 24. Consequently—

They cannot be new creatures in Christ Jesus.—2 Cor. vi. 17; Gal. vi. 15.

Therefore alas! they cannot enter into the kingdom of God.—John iii. 5.

O that every reader may pause, and consider his own state before God, and be led to pray, "Examine me, O Lord, and prove me; try my reins and my heart; see if there be any wicked way in me, and lead me in the way everlasting," (Ps. cxxxix. 2;) and if convinced that he is not yet in that way, let him "seek the Lord while he may be found, call upon him while he is near; and let him return unto the Lord, and he will have mercy, and to our God, for he will abundantly pardon."—Isa. lv. 6, 7.—*American Paper.*

TOO LATE FOR CHURCH.

Some people are always behind-hand in every thing. It is their habit; they sit up late at night, and rise late in the morning, especially on the Sabbath; and it is ten o'clock, before they are aware of it. The bell rings, and then they are in a great hurry; but after all do not get to the place of worship, till the service has begun. They meant to have been in season, but something happened to detain them; and so something almost always happens, and will happen, till they put their clocks a quarter of an hour forward, or resort to some other expedient to quicken their dilatoriness. Viewed in every light, this is a great fault. In all ordinary cases, families can be punctual on the Sabbath if they please. Even when the mornings are shortest, and they live several miles from the church, by making suitable arrangements, and rising early, they can be in good season, as many such families always are. If it is our duty to attend public worship at all, it is a duty to be in our seats when the exercises commence. How can our thoughts be collected and our minds suitably composed, if we do not enter the house till the middle of the psalm, or till the first prayer is half through? What right have we to expect that God will meet us with a blessing, if we do not punctually meet him in the place, and in the way of his appointment? Will he wait for us when we are stupidly lagging behind the time; or will he withdraw his presence and withhold his blessing? Those who can say with David, "I was glad when they said unto me, Let us go into the house of the Lord," will never be late, if they can avoid it. It is a great fault; a grievous sin. Emphatically it is great and grievous, when families come in late, and march with their rustling silks up the broad aisle, to draw all the eyes of the congregation upon them. Is this an uncharitable supposition? We fear not. We have known persons who seemed at any rate to court this sort of notoriety—who were as far from making it a part of their religion not to disturb others in their devotions, that it was a matter of calculation not to come in till the whole congregation was seated and ready to receive them.—*Christian Treasury*.

A PASTOR'S TROUBLES.

1. It troubles him, that his own emotions are not more deep and fervent in view of the glorious doctrines of the Scriptures. These doctrines do sometimes rise up before him, as the result of great pantings after God, in inexpressible sublimity and glory. The veil seems a little removed, so that radiance enough gleams forth, to show that eye hath not seen as yet, nor ear heard, the immensity of the good involved in the great facts of redeeming love. But these are only flashes of the heavenly light, and he has to reproach himself with the reflection that, were his soul in the moral state it might be, and ought to be, these transient gleams might be the steady brightness of an unclouded sun.

2. It troubles him, while there lies before him a sermon he has just completed, he is conscious that the truth it contains has not gone further into the depths of his soul, and that it has not been a greater spiritual advantage to himself, that he has prepared another repast for his people.

3. It troubles him when the Sabbath services are over, that, interested though he may have been, he has not done full honour to the glorious truths he has delivered, by the deep responses of his own soul to their amazing value.

4. It troubles him that, while he looks around upon the people of his charge, he beholds so many unmoved by his ministrations, and cannot but reason that, had his ministerial course been one of more glowing love, and stronger faith, and more ardent zeal, these aliens might have been living stones in the spiritual temple of God.

5. It troubles him to ponder the deficiencies of his own piety, while he reflects, that had his own personal example been one of higher conformity to the

spotless character of his Lord, the disciples about him would have felt the glowing radiance of it, and the moral verdure of their hearts would have burst forth in vastly greater luxuriance and beauty.

6. He is often troubled by the thought that perhaps he has mistaken light for love, intellectual excitement by truth for the holy emotions it should inspire, and that his ministerial labours, through the false motives that inspired them, shall but add deeper gloom to the drapery that shall hang about the prison of his eternal despair.

Here are a few of the troubles of a faithful pastor. They are not morbid imaginings and groundless fancies. They are serious, stern, sometimes terrible realities. At not long intervals they cover the sky with threatening clouds, and sometimes they gather such gloom over it, that not a solitary star glitters in the darkened firmament! Disciple, these are sorrows of the pastor's heart that do not belong to your history, but they set up many a monument of sadness in his. These sorrows grow out of that sacred profession he has entered for your sake, and the welfare of others. Shall not these few items, a very few among many, shall they not make a promptly answered appeal to your sympathies, and in behalf of your prayers? "Brethren, pray for us."
[Ch. Treas.]

Miscellaneous.

"THE LIGHT SHINING IN DARKNESS."

In one of my early journeys with some of my companions, we came to a heathen village on the banks of the Orange River, between Namaqua-land and the Griqua country. We had travelled far, and were hungry, thirsty, and fatigued. From the fear of being exposed to lions, we preferred remaining at the village to proceeding during the night. The people at the village rather roughly directed us to halt at a distance. We asked water, but they would not supply it. I offered the three or four buttons which still remained on my jacket, for a little milk; this was also refused. We had the prospect of another hungry night, at a distance from water, though within sight of the river. We found it difficult to reconcile ourselves to our lot, for in addition to repeated rebuffs, the manner of the villagers excited suspicion. When twilight drew on, a woman approached from the height beyond which the village lay; she bore on her head a bundle of wood, and had a vessel of milk in her hand: the latter, without opening her lips, she handed to us, laid down the wood, and returned to the village. A second time she approached with a cooking vessel on her head, and a leg of mutton in one hand, and water in the other; she sat down without saying a word, prepared the fire, and put on the meat. We asked her again and again who she was; she remained silent until affectionately entreated to give us a reason for such unlooked for kindness to strangers. The solitary tear stole down her sable cheek, when she replied, "I love Him whose servant you are, and surely it is my duty to give you a cup of cold water in his name; my heart is full, therefore I cannot speak the joy I feel to see you in this out-of-the-world place." On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the life of God in her soul, in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament, which she had received from Mr. Helm, when in his school some years previous, before she had been compelled by her connexions to retire to her present seclusion. "This," she said, "is the fountain from whence I drink; this is the oil which makes my lamp burn." I looked on the precious relic, printed by the British and Foreign Bible Society, and the reader may conceive how I felt, and my believing companion with me, when we met with this disciple, and mingled our sympathies and prayers together at the throne of our Heavenly Father. Glory to God in the Highest, and on earth peace and good will to men.—*From Moffat's Southern Africa.*

AN EXPERIENCE.

“Take heed lest your bands be made strong.”

When visiting an aged Christian, a few years ago, his servant frequently referred to the miserable state of mind in which a man was, who frequently attended her master. I sought so to arrange my time of visiting, as to meet the poor man at the house of my friend, but never could accomplish it, as I believe the poor fellow was so unwilling to converse with a stranger, that he altered his time of coming, so as to avoid me. He had, however, for some weeks, been failing in his health, and was at length unable to follow his occupation. I found out his lodgings, and introduced myself to him, by saying that I had been told that he was ill and unhappy. He received me with a very suspicious and forbidding countenance, and was not at all disposed to enter into conversation; I asked him if he had a Bible, he said he had not seen one, nor attended a place of worship for twelve years. I offered to lend him one, which he rather reluctantly consented to receive. The next time I called, he received me with a more confident and open air; thanked me for the loan of the Bible, and said it brought to mind many things he had once known. He gave me a brief history of himself, to the following effect: “I was once in very different circumstances to those in which you now see me; I was born in Yorkshire, and served my apprenticeship to a painter and glazier. During my apprenticeship, I attended the worship of God regularly, and I thought myself, and was thought by others, a decidedly pious young man. I was received as a member of the Methodist Society, attended all their meetings, and used to take my turn at the prayer meetings; I was very happy, and was much respected. Soon after my apprenticeship closed, I took a small business at a village a few miles from Hull, and for some months all went on very comfortably. I had occasion to go to Hull one market day, to buy colours, &c., and after I had finished my business, I went into a public house for some refreshments; here I met with a stranger who drew me into conversation. I drank my pint of ale, and was disposed to go; but my companion prevailed upon me to stay a little longer, and take another pint with him. This was the fatal step. I had never been used to drink so much, and it produced an unnatural elevation of spirits, which disposed me to drink more. I became intoxicated. I got home, however, and contrived to conceal my fall from my minister and my church. “This,” he said, “occasioned all the mischief that followed. I lost my peace of mind; it made me miserable to meet my Christian friends, and my conscience was distracted. If I had confessed my sin, and humbled myself before God and his people, they would have pitied me, prayed for me, and watched over me. I could not do this; pride and shame induced me to hide my iniquity. The next time I went to Hull, I had resolved beforehand, not even to venture into a public house; but my resolution failed me; I drank again, and then drank too much, on purpose to drown affliction. Thus I went on, till at length I became a confirmed drunkard, and till by my profligacy, I lost my business and my little property; Christian friends were obliged to turn their back upon me, and I soon became the companion of the drunkard. I wandered about from place to place; for I was ashamed that my relations should know how wicked and how miserable I was. When I could get no one to employ me, I learned the trade of barber, and have travelled through several counties, gaining, in that way, a precarious subsistence. About four years ago, I came to this place; here I found great encouragement, and I resolved again, in this new place, to change my habit, and be a sober man. This resolution, however, I soon broke; and I seldom went sober to bed, if I had money to buy liquor, or could get credit. For some months my constitution has been giving way, and it will soon be all over.” It was in vain that I set before him promises or threatenings—he appeared “twice dead.” My visits seemed so perfectly useless to him, that they soon became painful to myself;

and as his medical attendant gave him hopes of recovery, he was very little disposed to see me. In this way, for about three weeks, I lost sight of him. It was then told me that he was worse, and that his landlady scarce knew what to do with him. I went immediately; the landlady said, "He is dying; will you walk up and see him?" I said, "Certainly." I entered his apartment; two nurses were standing by his bed; he seemed to have lost his sight, and to be sinking fast. The women told me they had been dreadfully frightened; that they never saw anything so terrible in their lives; that he thought death was on him; that he struggled so hard to get out of bed, that they were obliged to call men up stairs to hold him; that he said he could not die—he would not die. "Now," they said, "he is too far gone." I tried to arouse him, and fancied he was not so near death as the nurses supposed. I said, "Can you not say, 'Lord, save me, I perish?'—have you no hope?" He made a violent effort to speak, but could not; by a sort of convulsive struggle he forced both his hands over his head, and a little raised himself; gave a vacant look; his head sunk back; his hands slid down over his face gradually, and then fell on the bed; he drew a long breath—it never returned—the silence of death pervaded the room; we who witnessed the scene lost our respiration for a few moments. All was over; the spirit had fled—the day of grace was ended—the sad scene had closed in the darkness of death. O my soul! never mayst thou lose the deeply solemnized feelings with which thou didst contemplate a fellow creature in ruins. He had made his bands strong, and he could not break them.—*Christian Treasury.*

THE THREE WANDERERS.

The church of S—— is beautiful to the natural eye. Small, but neat—carefully kept and covered all over with a rich veil of ivy, it is the admiration of many a passer-by. In it, no gospel had been preached for at least half a century. The pulpit was occupied, and a weekly sermon read, but no glad tidings to the sinner came from the preacher's lips. Yet the people were satisfied—they had fallen into utter apathy. But there was one old woman with whom it was in some measure otherwise. She had spent her life in the midst of this death, and for a long time had been equally contented with the rest. About eight or nine years ago, however, she began to have a vague sense of her want. How it arose, she knew not, and could never tell; but she felt that there was something wrong both about herself, and her minister. What this was she could not explain, or what was likely to cure it. But she felt it. Each returning Sabbath made her feel it more; till impressed by this secret, indefinite sense of want, she wandered almost unconsciously one Sabbath morning into the neighbouring town, which was but a few miles distant. She knew nothing about any of the ministers there, and even though she had known, it would have been of little service, for she scarcely knew the errand on which she had come. "As God would have it," she wandered into my church, and sat down. She listened to the message, and thought it strange. She had never heard the like before, and hardly understood it. She waited, and came back in the afternoon, and felt more interested than before. She then returned home, wondering at what she had heard. During the week conviction of sin took hold of her. The Spirit of God was working deeply in her soul. When next Sabbath returned, she again set out upon the same errand. Light seemed to be rising. Sabbath after Sabbath did she come, and ere long found the resting place. Since that time she has walked consistently as a follower of the Lamb, during many trials, and sorrows. As soon as she had found the Saviour for herself, she began to tell her neighbours what she felt. One young woman she persuaded to accompany her. Under the first sermon this girl was arrested, and brought under deep convictions. She had never heard the gospel before, and it came home with mighty power. Ere long her feet

also were led up the way of grace, and she went upon her way rejoicing, "looking unto Jesus." She was naturally warm-hearted and eager in her temperament. This soon showed itself in her renewed state. She could not refrain from telling what God had done for her soul. And having soon after changed her residence to another village, she sought out some believing ones and met with them for prayer and fellowship. For four years did she remain the same zealous, affectionate, and happy Christian. Many knew and loved her. Even the ungodly wondered at her consistency of walk, and her beaming countenance of love, which spoke of the deep peace within—"peace like a river." She rested simply and confidently on Jesus; and looking simply at the cross, she was a stranger to doubts and fears. Some attempted to distract and poison her with their theories of "perfection"—but she rejected them all, feeling too deeply her own utter vileness to allow her to boast of being free from sin. About three years ago God smote her with sore sickness. At first she was merely set aside from work, but not confined to the house. And during this time she went continually about warning her neighbours, and beseeching them to turn to God. She lost no opportunity of telling her friends of Christ, and reminding them of a coming eternity. But she was soon laid upon a death-bed. While there all was peace. She had known Christ in the day of health, and in the hour of sickness he was not to seek. So long as she was able, she still continued to speak to her friends about their eternal welfare; and now she did so with double solemnity and power, as one upon the edge of that eternity for which she besought them to prepare. To the last her hope was calm and bright, for her eye was upon the Star of Bethlehem. Jesus had been her all in life; and she found him to be her all in death. She was patient, yet she longed to be with Him whom, having not seen, she loved. I saw her but a short time before her death. Her labouring breath made her but imperfectly heard. She grasped my hand and pressed it tenderly. "You told me long ago," she said, "that it was blessed to die in Christ, and I now find it to be so." After a little, she added, again pressing my hand, "Farewell, till we meet in glory!—farewell!" About two years before her death, she had been the means of awakening a relative of her own. I remember, one sweet bright summer afternoon, meeting them both together, and as I passed I spoke a solemn word to the careless girl. But then she was impenetrable. She turned away from my warning, and that of her believing cousin. But not long after she was brought to a deep sense of sin through means of the unwearied efforts of her relative. She has since that found "peace with God," and has walked with them consistently a child of light—Thus it is that God works. In ways the unlikelyest, yet the simplest. All of them worthy of himself—fitted to humble man, and to exalt the Saviour. How interesting to trace his marvellous works! He begins with one poor solitary wanderer; that one is made the instrument of calling another; that second is made the means of drawing in a third. And thus the work proceeds. How natural, yet how full of wisdom and of majesty! Should we not be more deeply interested in scenes like these? Should the outward bustle of political or ecclesiastical affairs and events ever withdraw our eye from such blessed, such heart-cheering narratives? These are the things that gladden angels, and should they not gladden us? And should there not be far more earnest and importunate prayer that God would pour out his Spirit upon the parched fields, that we may not merely have one such scene but many, nay, thousands? O Lord, revive thy work!—[*Id.*]

It was once said to a minister of Christ, whose labours had been abundantly successful, "Sir, if you did not plough in your closet, you would not reap in your pulpit."—[*Id.*]

THE BIBLE AND THE DEATH-BED.

"The word of the Lord is tried."

Mr. S—— was an old and consistent professor of the gospel. Some few circumstances attending his last illness were interesting to the writer, and illustrate the above text. The disease which proved the messenger of death to him was an inward inflammatory complaint, which caused the body to swell almost to bursting, and rendered the skin so hot, that the hand could scarcely press it for a moment. In this fire patience had her perfect work; and lively faith in the grace, compassion, and wisdom of the Redeemer sustained the mind. I had been reading in the newspaper an account of the trial of some of the infidel scribblers of the day, and as I walked to the house of the suffering Christian, a multitude of thoughts crowded my mind in relation to the objections brought against the truth of revelation, and especially, what a miserable condition the world would be in were it so that the Bible was a fable. On entering the house, Mrs. S—— said, "Mr. S—— is sinking very fast, and I fear he is too far gone to know you; but, perhaps, you would like to take a farewell look at him?" I went to his bed-side—his eyes were closed; but I perceived his lips moved a little. Mrs. S—— wished me to try to catch the faint words he seemed to utter. I leaned over him, and by putting my ear close to his mouth, caught distinctly, "Not one stroke too many, Lord; not one stroke too many." Soon after he recovered a little, and made signs to have his lips moistened. His wife then said, "Here is Mr. ——, my dear." He opened his eyes, looked full in my face, with ardent affection and pleasure. I said, "When thou passest through the waters they shall not overflow thee; and when thou walkest through the fires, they shall not kindle upon thee; I will never leave thee—I will never forsake thee." His eye kindled up with joy, and new life seemed to animate his dying body; and with a strength of voice which surprised his wife, and an emphasis which spoke the power of truth on his mind, he exclaimed, "O that does good! thank you—thank you." "Then," I said, "I need not try to prove to you by a train of argument, that it is truth—the truth of God." "No," he said, "No; I feel it—I feel it. I can live on it—I can die on it." He did so; and he found the word like a solid rock beneath his feet, and could sing,

"Thy word which I have rested on,
Shall cheer my heaviest hour."

But to myself, this short interview brought a most delightful and convincing evidence of the certainty, power, and glory of the words of truth. To see a sensible and enlightened Christian, with reason clear, and the impression of an eternal world vivid and strong, with a body fast sinking into the arms of death, and all the best feelings alive to the interests of a never-dying soul—to see him venturing all on a promise, and feeling that that promise was divine—O! this was indeed a lesson which the house of mourning alone could teach; this was a demonstration of the Spirit that the Bible is the God-breathed book, which infidels may treat with scorn, but which shall, I trust, endear to my soul the heaven-inspired lines, and encourage me, under influence, in a dying day to sing,

"And to those hands my soul resign.
Which bear credentials so divine."

[*Id.*

In a paper in the *Free Church Children's Record*, an interesting account is given of the conversion and death of a Hindoo boy. "Don't cry," said he, "but tell Hindoo children about Christ. Tell them that he made Gomun die happy." Then, looking up to heaven, he said, "Blessed Lord Jesus. I am coming. Farewell." We know some believers who would give a thousand worlds for a faith like that.

JESUS, JUSTICE, AND THE SINNER.

“Enter not into judgment with thy servant, O Lord; for in thy sight, shall no man living be justified.” Ps. cxliii. 2.

Jesus. Bring forth the prisoner.

Justice. Thy commands are done just Judge; see here the pris’ner stands.

Jesus. What has the pris’ner done? Say what’s the cause of his commitment?

Justice. He hath broke the laws of his gracious God; conspired the death of that great majesty that gave him breath, and heaps transgression, Lord, upon transgression.

Jesus. How know’st thou this?

Justice. Ev’n by his own confession; his sins are crying, and they cry aloud! they cried to heaven—they cried to heaven for blood.

Jesus. What say’st thou, sinner? hast thou aught to plead that sentence should not pass? Hold up thy head, and show thy brazen, thy rebellious face.

Sinner. Ah, me! I dare not; I’m too vile and base to tread upon the earth, much more to lift mine eyes to heaven; I need no other shrift than mine own conscience. Lord, I must confess I am no more than dust, and no whit less than my indictment styles me. Ah! if thou search too severe—with too severe a brow, what flesh can stand? I have transgressed thy laws; my merits plead thy vengeance—not my cause.

Justice. Lord, shall I strike the blow?

Jesus. Hold! Justice, stay! Sinner speak on; what hast thou more to say?

Sinner. Vile as I am, and of myself abhorred, I am thy handiwork—thy creature, Lord; stamped with thy glorious image, and at first most like to thee, though now a poor accursed convicted caitiff, and degen’rate creature, here trembling at thy bar.

Justice. The fault’s the greater. Lord, shall I strike the blow?

Jesus. Hold, Justice, stay! Speak, sinner; hast thou nothing more to say?

Sinner. Nothing but mercy, mercy, Lord, my state so universally poor and desperate; I quite renounce myself, the world, and flee from God to Jesus—from myself to thee.

Justice. Cease thy vain hopes; my angry God has vowed. Abused mercy must have blood for blood. Shall I yet strike the blow?

Jesus. Stay! Justice, hold! My bowels yearn—my fainting blood grows cold, to view the trembling wretch. Methinks I spy my Father’s image in the pris’ner’s eye.

Justice. I cannot hold!

Jesus. Then turn thy thirsty blade into my side; let there the wound be made. Cheer up, dear soul, redeem thy life with mine—my soul shall smart, my heart shall bleed for thine!

Sinner. Oh groundless deeps! oh, love beyond degree, the offended dies to set the offender free.

[*Francis Quarles.*]

PRAYING TO SAINTS.

The rich man cried out and said, “Father Abraham, have mercy upon me!” There was a time when he might have prayed to the God of Abraham, and have found mercy; now he dares not approach that God, whom in his life he had neglected; and he addressed a creature who has neither power nor authority to dispense blessedness. This is the only instance mentioned in Scripture of praying to saints; and to the confusion of the false doctrine, which states it to be necessary and available, let it be remembered, that it was practised only by a damned soul, and that without any success.

[*Adam Clarke.*]

[For the Banner of the Covenant]

THE SUSTENTATION FUND.

The approach of the day appointed by General Synod for the collection of this important fund, reminds the members of the church of the propriety of prayerful consideration of its design, the motives which ought to influence contributors to it, and the amount of individual devotion which Christ will accept as an honest discharge of duty from each member of his church. We are fully convinced by the history of the benevolent operations of our denomination, that the number of those who regard a collection day as a grievance, and who industriously search out small change for such an occasion, is yearly decreasing; and that the number of contributors who regard giving to the cause of Christ, as God enables them, in the light of a moral duty and a self-rewarding privilege, is yearly increasing with the growth of religion among us. But yet I would suggest to our brethren, that without Divine aid we cannot perform any duty aright, and that the insidious nature of covetousness, the habits of past neglect of this duty, which we confess at the footstool of mercy, and the bold grasp which selfishness lays even on our religion, makes it all the more incumbent on us to seek the power of Divine grace that we may be kept from bringing the torn and the lame to God's altar. We earnestly pray for grace to enable us to pray aright, to praise aright, to hear the word with profit, to commune worthily; but offering is as difficult a part of divine worship as either of the others; and the lukewarm or careless performance of this duty is so offensive to God that he will curse our blessings if we lay it not to heart. See Mal. i. 13; ii. 2. Would you not do well then, reader, to seek light and direction from God as to the amount you should give on Thanksgiving day, and a spirit of love and willingness that you may not grudge your offering? And lest the world should drive consideration of the matter away, ought you not to do so now, or before you retire to rest for the night? It is not a contribution to the Board of Missions which General Synod asks from you, but an offering to the Lord.

Let us prayerfully look at the design of the Sustentation Fund. The Lord Jesus Christ has commanded his ministers to go into all the world and preach the Gospel to every creature: not merely to large and well organized congregations, able and willing to support their preachers, but primarily and chiefly to ungodly, unbelieving sinners. "The whole have no need of a physician, but they that are sick;" "I came not to call the righteous, but sinners to repentance." But, in fulfilling this duty, the servant of Christ must be supported, his bodily wants must be supplied, and we cannot expect in the first instance that those to whom he preaches should contribute to his support. They feel no need of the gospel, and often it is a work of great labour and much self-denial to induce them to come and hear it. Influenced chiefly by the love of gain themselves, they are only too ready to conclude that the preacher is merely a hireling, if any appeal is made to them for his support. Until, then, the gospel has taken root in the hearts of any people, the church must not look to them for aid in supporting its ministers. As in apostolic times, they must still go forth, taking nothing of the Gentiles. The larger the proportion of the

ministry of the church engaged in such fields of labour, the more truly she is employed in her Master's work. Of the forty-six ordained ministers of the Reformed Presbyterian Church, twenty-two are employed in districts where the members of the church are yet so few that they cannot support the minister. Of these three are itinerating in America, and their support is provided by the congregations they visit and the Board of Home Missions; three are located in India, and their support is raised by the Board of Foreign Missions. The remaining sixteen have been located by the Head of the church, acting through the duly constituted courts, in missionary stations in the states of Wisconsin, Illinois, Indiana, Ohio, Pennsylvania, New Jersey, New York, and Vermont, and the provinces of Nova Scotia and New Brunswick, where the members of the church are not yet sufficiently numerous to support them. I say *not yet*, because the promise of God to the faithful labourer, and the fulfilment of that promise in the gathering of twelve hundred and ninety-one communicants around the table of the Lord as the fruits of the labours of these devoted brethren, show, that in due time the seed which they are now sowing will shake with prosperous fruit, if we will not weary in well doing. That these little congregations are not behind their more favoured brethren in liberality, appears from the fact that they contribute on an average \$3.33 per annum for each communicant, which is not far from the average contributions of our members for the support of their pastors. When the Lord shall have added to their numbers they will not only be able to support their pastors, but to aid other missionary stations. For this work of church extension, we know, shall not cease till the church has taken possession of the whole land, and planted her congregations in all the settlements of the continent. "Spare not, lengthen thy cords and strengthen thy stakes, for thou shalt break forth upon the right hand and on the left, and thy seed shall inherit the Gentiles, and cause the desolate cities to be inhabited." The General Synod, then, is just doing the very work for which the church is constituted, in sending the gospel to these otherwise desolate places. The brethren who go to labour in such places have as plain a call as the word and providence of God can give. The twenty-one houses of worship they have erected, four thousand one hundred perishing sinners brought under the sound of the gospel, and one thousand two hundred and ninety-one members added to the church, and walking in holiness under their ministry,* are so many seals of God's approbation attending his own work. "The branch of my planting, the work of my hands, that I may be glorified." The object of the Sustentation Fund is to sustain and extend this work of God in the land, by the sustentation and support of God's ministers while engaged in doing his work.

Let me now suggest that a great and holy work such as this should not be profaned by offerings given reluctantly, or from sordid, worldly motives. I will not suppose my reader to be one of those who gladly avail themselves of any excuse to stay away on a collection day, or who throw in a quarter dollar, if present, because it would look stingy to give nothing. Our Lord has no need of such persons or their mo-

* See Statistical Tables in Banner, December, 1853.

ney. But let me say to those who will give because the Synod calls upon them, that there is a higher call on this occasion. There is a more entreating call than the voice of brotherly love asking your charity, to deliver not from a famine of bread or of water, but a famine of the word of the Lord; though that voice now sounds in your ears from these dear brethren in the wilderness. There is a more imperative claim upon every member of the church than the loud demand of strict justice and common honesty, that he support those servants of the church whom, by his representatives in session, and presbytery, and synod, he has called and sent to fight his battles on the enemy's frontier, though with a voice divine, justice now says—"Whatsoever ye would that men should do to you, do ye even so to them." Nor would a feeling of compassion, mingled with respect for privations borne with silent fortitude, be a sufficient motive for your offering; therefore I shall make no parade of those sufferings for want of needful clothing and suitable lodgings in the inclemency of winter, of education for promising families, or of suitable medical attendance in sickness which the patience of Christian heroism conceals, or over which the grave has thrown her chilling shadow. *Yet such things are.* Nor will I now present the claims of hoary heads found in the way of righteousness, nor urge that the principle of our preservation as a church is bound up in the commandment which says—"Honour thy father and mother; (which is the first commandment with promise,) that it may be well with thee, and that thou mayest live long upon the earth." High as are the claims of venerable fathers grown gray in the ministry of the gospel, yet still labouring with the fixed hope and daily prayer that they may wear out, rather than rust out, there is a claim upon you higher still, which ought to bring into action a motive even more holy and more powerful, if you are indeed a Christian. I mean the love of Christ. You believe he has died to save you from death. He has purchased you with his own blood. He has redeemed you that you might carry salvation to your fellow-sinners. He has given you life, and speech, and money, that you may glorify him with them. And you know this, and profess you will do so, and two or three Sabbaths ago, as you took the cup and heard his voice saying, "My blood shed for *you*, Do this in remembrance of *me*," you again vowed that yourself and all that you possessed were his, and that you would live only and entirely for his service, and to promote his glory. Now here is an opportunity of showing that you are in earnest. This work is Christ's work. His glory is promoted by it. These ministers are Christ's faithful servants. In giving for the support of your own pastor, perhaps some feeling of selfishness would mingle with love to Jesus; but here you have an opportunity of getting free from that snare, of giving solely from love to Christ, and to Christ's glory, and of hearing his approving voice saying, "Inasmuch as ye did it unto one of the least of these my brethren, *ye did it unto me.*"

Put the question, then, fairly to yourself. The Sustentation Fund is not merely to aid brethren in weak congregations in procuring precious gospel ordinances, not solely for the relief of venerable fathers and beloved brethren in the ministry from the pressure of want and care, nor even chiefly that the word of salvation may be sounded in

the ears of thousands of perishing sinners; but that, above all these secondary results, and by means of them, Christ's kingdom may be extended, and Christ's name glorified. Draw up your prayer, then, in this manner—"Lord Jesus, thou hast redeemed me by thy blood, and all that I have is thine. Open my heart to understand how much I should give for thy glory on Thanksgiving day, and enable me to present my offering with a grateful heart."

In this way you will be likely to ascertain the amount acceptable to him for whose sake you give it. It is true the Synod has taken pains to learn the smallest pittance on which a minister can live; and seventeen laymen from the various presbyteries of our church have agreed that the very least is \$400 per annum. I am sure you think it too little. The amount required to eke out the maintenance of these brethren to that sum is only \$2,150, or about half a dollar from each communicant at church on Thanksgiving day. But no provision is made in this for those inviting fields whence calls would at once be made on our licentiates, and flourishing congregations formed, could we only allow them the means of life for a year or two. A surplus over the amount required for the sustentation of those now ordained, would at once enable the Board of Missions to settle others. That the church might not be cumbered with too much machinery, Synod has directed the appeal to be made in the congregations from the pulpit. Doubtless every minister and preacher in the church will do so *ex animo*. But you may be in a vacant congregation, and have no opportunity of carrying your offering to the house of God,—how should you do in this case? After your morning family worship on the day of Thanksgiving, take the bank bills you design for this purpose, and inclose them in an envelope, directed to "Henry Sterling, Esq., Pittsburgh, Pa.;" seal it, and next day send it to the post office. Let every member of the church, male and female, in vacant congregations, mission stations, or settled parishes, study the importance of this work, pray for light and grace to offer acceptably for its support, and *promptly act according to the light God shall afford him*, and we shall soon behold the Reformed Presbyterian Church honoured to extend Christ's gospel "from sea to sea, and from the river to the ends of the earth."

R. P.

(For the Banner of the Covenant.)

THE CHICAGO PRESBYTERY.

Pursuant to the appointment of the General Synod of the Reformed Presbyterian Church in North America, authorizing the organization of the Chicago Presbytery, the members were called to order by the Rev. John W. Morrison, in the First Reformed Presbyterian Church, Chicago, on the 4th of October, at 10 o'clock, A. M.; where, in the name of the Lord Jesus Christ, the church's supreme and only Head, the Presbytery was constituted.

We believe there are just *twelve* organized congregations, besides quite a number of preaching stations under the care of this Presbytery. Only *four* of these have settled pastors; although the united congregations at Rock Prairie and Lima, in Wisconsin, have lately made a call upon the Rev. Andrew Walker, who will shortly be in-

stalled as their spiritual overseer in the Lord. Several of the others are abundantly able, and quite ready to maintain the gospel dispensation of the Word and sacraments as soon as the church will furnish their supply. The harvest truly is great, but the labourers are verily few. The field which this Presbytery presently occupies embraces Northern Illinois, Wisconsin, and Iowa, where "*there yet remaineth very much land to be possessed.*" Families or individuals migrating from the East to the West, who appreciate the value for themselves and for their children of *the ark* and *the priesthood* in their midst, would surely do well to find a home in any of these new and thrifty congregations within the bounds of the Chicago Presbytery.

It will no doubt be interesting to the churches to know that at the time of the organization of this Presbytery, Mr. Hill, a graduate of Washington College, Pa., was taken under our care as a student of divinity and colporteur. At the same meeting, Mr. Alexander Robinson presented a certificate of his standing as a student in the Philadelphia Presbytery, with a recommendation for his licensure from the Board of Superintendents of the Eastern Theological Seminary, and was received under our care. After examination on the Hebrew, Greek, and Latin languages, he read an historical essay, and delivered a popular sermon, in all of which exercises he was sustained, and afterwards licensed to preach the gospel as a probationer for the holy ministry, and is now sent to *Green Bay*, to labour for the ensuing year, where he, together with his family, are to be supported mainly by Mr. Sylvester Lind, a generous, catholic, Christian ruling elder in the 2d Presbyterian Church, Chicago. Will the Editor of "*the Banner*" be good enough to publish the above *items*, extracted from the minutes of the Chicago Presbytery by the *Stated Clerk*?

Foreign Missions.

[For the Banner of the Covenant.]

TO THE CHILDREN AND YOUTH IN THE SABBATH SCHOOLS OF THE CHURCH.

Mission House, Saharanpur, August 18th, 1854.

My Dear Young Friends,—It seems to be a very long time now since I had the pleasure of addressing you. I have not, however, forgotten you. I have occasionally heard of you, and of the progress and prosperity of the schools, through your kind teachers and superintendents, and have been greatly delighted to learn that so many of you were enjoying the benefits of Christian instruction, in its most interesting form in the Sabbath School, and above all, have I been interested to hear, that so many of you had made a profession of religion and joined the church. It has also been no small source of satisfaction to us, and encouragement in our labours, to hear of the *missionary* spirit that has prevailed amongst you, and of the material and important aid you have given to the cause in the shape of large contributions. In some of your schools, the aggregate of your collections is quite surprising, showing what great things may be accomplished by the united and systematic efforts even of children! We hope your weekly contributions for the education of heathen children, have not been given grudgingly, or because it is customary for

others around you to contribute, but heartily and from love to God, who has so wonderfully distinguished you from the heathen; who has given you your birth in Christian lands; given you pious parents and teachers; bestowed upon you so many spiritual and temporal privileges; saved you from so many gross superstitions of Pagan worship; and so clearly revealed to you the way of salvation by a Redeemer, by the obedience and death of his own dear Son in your room and stead. It is this view of God's love, that renders it delightful for us to manifest our love to him, by doing something to promote his glory and the good of others. And then, when we contrast our situation with those who are sitting in regions of moral darkness and death, pressing down to the grave by thousands and thousands, without any hope in their death, unsanctified and unblest, oh! surely, if there be a spark of gratitude in our heart, it must excite us to love the Saviour who has made us so widely to differ, and to use every means in our power to bring the perishing heathen to a participation in the blessings of the gospel. It is grace alone that has made us to differ from the vilest of the vile. By nature we are no better than the heathen. Our ancestors were gross idolaters. They burned their children by thousands to appease their deities. The light of the gospel has removed our darkness, and brought life and immortality to view. "Let us not be high-minded, but fear,"—fear, lest after all, we should seem to come short of that great salvation that has been provided for us. Our responsibilities are in proportion to our privileges. To whomsoever God gives much, from them he requires the more. It will be more tolerable for the benighted heathen, in the day of judgment, who have no Bibles, and no teachers or Sabbath Schools, than it will be for you, if you should despise instruction and reject the Saviour. But, we hope for better things of you, though we thus write. We trust, dear young friends, you will early learn to appreciate and improve your own mercies; that you will remember your Creator in the days of your youth; that under a deep sense of your sins, of your helplessness and lost condition, you will fly to the Saviour, and by faith in the promises of God, take refuge in him who can save you from all your sins—wash them all away in his sanctifying blood, and prepare you by his grace and Spirit, for serving him faithfully in this world, and enjoying him eternally, in that which is to come. Let it be your *first* business to give yourselves to God, in a covenant not to be forgotten. Come out boldly and *entirely* on the Lord's side, declaring like Joshua, "Let others do what they will, *we will serve the Lord.*"

My dear young friends, you enter on the stage of action, at a most interesting period of the world and of the church. Some of you may live to see the commencement of the glorious millenium, so often referred to in the Bible; and some of you also, previous to that time, may be called upon to suffer for the Saviour and his cause. You should therefore be thoroughly grounded and settled in the truth, so as to be willing to suffer for it. If called to witness for Christ's Headship over all things, his grace will be sufficient for you, and you will consider it an honour to endure trials, and rejoice that you are considered worthy to suffer in such a cause, and for such a Master. But, in the meantime, there is a great work to be done for Christ, in the way of spreading abroad throughout the world, his blessed gos-

pel, and of making known to all the nations of the earth, the way of salvation by the only Redeemer of men. Now, it may be asked, who is to do this great work? Who is to achieve such a mighty—such a glorious undertaking? We reply, it evidently devolves on the church of God to do it. Christ expressly enjoined it on the church, and she has held the commission in her hands for more than 1800 years! But where, in the church, must we look for the men to do it? We unhesitatingly answer, we must find the men and the women *in the Sabbath Schools of the church*. It is this thought that makes good men at home, and missionaries abroad feel such a deep interest in Sabbath Schools, as the nurseries of the church,—the sources from which must come our future missionaries. You (and I now have in view the Sabbath School pupils in all Christian lands,) are to be the evangelizers of the 800,000,000 of heathen now living without the gospel. You are the hope of the church, and, under Christ, and as agents of his, you are the hope of that immense mass of men living in moral darkness and pollution. The Lord Jesus has need of you to aid him in coming to his temple, and in preparing the way for the conversion of the whole world. It was the children in the temple, that welcomed the approach of the Saviour, and cried, “Hosanna, blessed is he that cometh in the name of the Lord!” We do look to many of you, to come up, in due time, to help us in our labours, for “what are we among so many?” In the meantime, we want you all to inform yourselves about the condition of the heathen, throughout the world. Take your maps, and mark upon them the various mission stations in Pagan lands. Learn what is being done at these places,—who are the missionaries, and what are the demands for help. Read the missionary publications of the day. Look at the wide wastes between mission stations, where the gospel has never been proclaimed, and where the gloom of midnight, like the pall of death, rests upon the people. Hear the command of Christ, so plain, and so pressing, to evangelize the nations. Think of your own obligations to the gospel for all that has elevated you above the heathen. Think of your obligations to love and obey Christ, and to seek the welfare of your fellow men, and then, in view of the account you must give of your stewardship, and of the loud call which comes to you from the perishing millions in heathendom, and then say, is it not the duty of many of you speedily to prepare yourselves to become missionaries to heathen lands? Think much about this matter. Pray over it, for I hope you are praying children. Ask the Lord to guide you by his providence, and to incline and qualify you by his Spirit for the work he would have you to do. It will not be the duty of you all to become missionaries; but it will be the duty of those who remain at home, to unite in the support of those who go,—to be missionaries in heart and in spirit—to live and labour at home for this very object, and thus all will be true missionaries, and all will participate in the triumphs of the gospel, and in the glorious reward. Dedicate yourselves now to God, and stand ready to go wherever he may send you. Be ready to do whatever he enjoins, and do it heartily as to the Lord, and not to men, and from himself you will receive the reward. In you all, my dear young friends, though most of you are unknown to me, I feel the deepest interest. From you, I have always anticipated great things, regarding the future welfare of Zion.

Some of you I hope to welcome as fellow labourers in distant India. Many of you I hope to meet in heaven. I enjoin you to make a good improvement of your invaluable opportunities in the Sabbath School. Accept of Christ now, and give him "the dew of thy youth." Enter heartily upon his delightful service, and be faithful until death. "Attempt great things, and expect great things." "First give your own selves unto the Lord, and then unto us by the will of God." And now, as a last request, I ask that yourselves and your devoted teachers will often remember us in prayer, and ask for great success to our labours in India, and for the universal spread of the gospel throughout the world. I remain, yours, in the service of Christ,

J. R. CAMPBELL.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

The following letter is a reply to one addressed to the Missionary brethren by the direction of last Synod. Although it would be more regular to defer its publication until authorized by Synod, yet we are sure it will not be deemed improper to print it.

Mission House, Saharanpur, August 18, 1854.

To Rev. Robert Patterson and George H. Stuart, Esq.

Very dear Brethren,—Although not an *official* reply to your most interesting communication to the Saharanpur Presbytery of the 26th of May last, which we had the pleasure of receiving on the 3d inst., yet I cannot deny myself the pleasure of acknowledging it, at the earliest possible date, and of thanking you and the Synod by which you were appointed, for such a fraternal and satisfactory epistle. It is all that we could wish; and, in short, the very thing we have so long been expecting to receive, as a kind of bond to draw us more closely together from year to year, and to make us feel more strongly that, although mighty oceans and nearly half of the earth's surface separate us, we are still one in heart, and deeply interested in a common object—the *prosperity of Zion in all lands*. By the perusal, and reperusal of this abstract of the proceedings of Synod, we are strongly impressed with the pleasing thought, that you enjoyed in a greater degree than usual the presence and guidance of the Great Head of the Church himself; and, also, more of the uniting and sanctifying influences of the Holy Spirit. It is a participation in these blessings that can make the officers in the Church "to sit together in heavenly places in Christ Jesus," and transact the affairs of his house in the spirit of the Master—a spirit of unity and love—of brotherly kindness and charity, so as to do honour to the great and holy cause they are endeavouring to promote. It does, indeed, seem to us as if a great deal of the missionary element entered into your proceedings, and that, compared with any former meeting, this might be properly called "*the Missionary Synod*." But this is just what it should be. This is one of the great objects for which Christ organized the Church on earth—that she might unite and employ the energies of all Christ's professed followers in the universal spread of the Gospel. This elevates her to the honourable position of being a co-worker with Christ in the extension and building up of his kingdom, and in the overthrow of all that is opposed to his spiritual reign. Oh, who would

not wish to be engaged in such a glorious service! The amount of what you have done to provide and send forth missionaries to our assistance, has filled us with joy and encouragement for the future. We read with overwhelming delight the account you gave of eight persons, consisting of ordained ministers, licentiates and students of theology, having, after a season of fasting and prayer, offered themselves as foreign missionaries, should the Church think it proper to send them! This was, indeed, a glorious turn out, and much to the honour of the Reformed Presbyterian Church. It makes us, I think, second to none but the Moravians. And then, in addition to this, to think that we had raised during the past year six thousand dollars for foreign missions! Well may we exclaim, "What hath God wrought!" and yet I am confident, that a spirit now exists among us that will yet do greater things than these. There was another delightful feature in your last meeting, and that was, that so many delegates from other societies met with you to present the benevolent objects they are labouring to promote. We were also pleased to hear that the Rev. John Newton, our esteemed missionary brother in India, was invited to a seat in Synod as a corresponding member. His good judgment and long missionary experience would be valuable. On the whole, we have been highly pleased, in every respect, with all the business transacted by Synod, and now we pray that all your wisely devised plans may be energetically carried out for the good of the Church, both at home and abroad. We trust the dear brethren appointed to India will be on their way ere this reaches you. We will receive them with open arms, and do all in our power to assist them at the commencement of their labours. We much regret to hear that Mr. Shaw's health has so much failed as to render it injudicious for him to come out at present. We trust it may soon be restored, and that we may yet have the pleasure of meeting that devoted brother in Hindustan. We noticed in the printed account of your proceedings in the newspaper you sent, that G. H. Stuart, Esq. and Rev. Dr. Guthrie, were appointed to visit us in India, but as there is no notice of this in your letter, we fear the news is too good to be true. How we would be delighted to see such dear brethren here, and to consult with them about the interests of the missionary work, language fails to express. We would fondly hope that the appointment has been made, and if so, we trust our long-cherished desire may be realized before another year goes round. The best time for such a delegation to arrive would be early in November, and to leave the country again in February or March. By this plan they would avoid every risk from the heat of the climate, and be enabled to travel about with greater comfort.

I am happy to say that all our missionary affairs are going on satisfactorily, and that we continue to receive encouragement in our work. Last Sabbath we celebrated the Lord's Supper, and at a meeting of Session the previous week, four persons, natives, were received to the Church on examination. One, a very interesting character, who spent the greater part of his life as a religious mendicant, but who has, for a length of time, been studying the Christian religion, and lately under our care, appeared before Session, and was examined, much to our satisfaction. But as we wished to avoid every

appearance of haste in his case, his baptism and reception into the Church were postponed until next communion. The large hall we are building as an enlargement of our city school, will soon be finished, and be a great advantage, as the pupils having considerably increased of late are too much crowded together. Thus we are "enlarging our tent" by degrees, and progressing in our labours. During several afternoons this week, we have carried on an interesting discussion at the City Church with a learned Hindoo, before some hundreds of people, who assembled to hear the debate. Five minutes by the watch were allowed to each speaker in turn, to prevent interruption, and an opportunity has been enjoyed of presenting much Gospel truth, and of confuting many gross errors. The interest manifested by the spectators has been intense, and such as it was never before my happiness to witness. Our native brethren, the Catechists, have done us good service here, and some of them have spoken with great ability.

As ever, dear brethren, yours in the best of bonds,

J. R. CAMPBELL.

EXTRACT OF A LETTER FROM REV. J. S. WOODSIDE.

Dehra, Dhoon, August 18, 1854.

My Dear Mr. Stuart,—By the mail of this month we have received a parcel of cuttings from newspapers, giving short notices of Synod's proceedings, together with brother Patterson's very interesting letter descriptive of the same. The envelope containing the newspaper reports reached me a day before the letter. I arose from their perusal with a feeling of disappointment and despondency. The picture they gave of division and discord in Synod's proceedings chilled my ardour, and left me dispirited; but when I had read the first page of brother Patterson's noble and soul-stirring letter, that feeling was gone; and as I proceeded my heart warmed with the subject, till I came to the election of the missionaries for India and the decision of the Seminary question, when the revulsion became overpowering, and I found vent for my feelings in prayer and tears. At first I was disposed, from the newspaper accounts, to censure Synod as wanting in Christian principle; but when I read Mr. P.'s letter I felt proud that I could claim relationship to such a body.

The contrast between the two accounts shows how much injury may be done by viewing any thing through a false medium, and how much good may result from the exercise of a Christian charity in such matters. I owe Mr. Patterson a thousand thanks for that letter. It contained just the kind of news we want in India. The promptness with which we have received it this time will be a good precedent for the future, and I hope every Synod will furnish a Patterson to write such a letter. I am none of those who deprecate discussion. I think *stagnancy* is a sure sign that putrefaction is progressing below. I would not wish to see a Synod pass over without a proper quantum of debate; but I rejoice when that debate tends to the progress, and not to the hinderance of the gospel. I am far better pleased with what this Synod has done than what last year's Synod did.

In the first place, it has settled the "Wilson case," that has so long perplexed its councils. I have never seen Dr. Wilson, (I believe

he is now a Doctor,) I have known very little about his case, for the notices we have seen of it have never cleared it up. I could not but lament his separation from Synod, and am now heartily glad he has been restored to his former position. I trust he may long continue to take an active part in the interests of the church, both at home and abroad. We need the *united efforts* of all the members of Synod, whether old or young, to carry forward the great work in which we are engaged. The fathers are dropping away from the places they so long have honoured. May their spirit rest upon the young their successors!

The second cause for congratulation is the disposal of the Seminary question. I cannot tell you how much it grieved me, during the past year, to think that we had no seminary. It presented a prospect of the most melancholy character. The destruction of the seminaries was the most suicidal act that Synod could possibly have perpetrated; and when I heard that a former Synod had torn the seminaries to pieces, and adjourned without attempting to reconstruct them, I thought its members had become mad. A year of reflection has brought about a change, and I feel thankful for the wise decision to which the late Synod has come. The present aspect of this matter entirely pleases me. It is a step in the direction I wish to see the church advancing. I should like to see the day when the church could afford to devote three of her very *best men exclusively* to the Seminary. It is not possible that men who have extensive pastoral and other duties to attend to can work so efficiently in the Seminary as if all their energies were devoted to that duty. The higher we can raise the standard of our ministerial education, the better. It can never become what it ought to be till our professors are enabled to give all their energies to the department of instruction.

I feel assured the present staff of professors will do their duty, and I trust the first session will show a large increase of students. This is a subject on which I feel very strongly. I cannot think a church is in a healthy condition when the students are *few*. There is a sad want of Christian principle among parents, who will not dedicate their children to God in the service of the ministry. There is a sad want on the part of young men, who will join any trade, rather than enter the ministry. I must also be excused for holding that there is a want of zeal on the part of ministers themselves in not urging the calls of the gospel ministry upon the young. There is also a want on the part of students themselves. I know students have a wonderful influence over other young men. I knew a student once who was the means of bringing some five or six others to think of entering the ministry; and I am very sure many more will have similar opportunities, if they will only avail themselves of them. I would urge upon parents, upon pastors, upon theological professors, and last of all, upon students, the necessity of greater diligence in this matter; and if I could reach every young man in the church, I would urge the question upon his own conscience. The Lord Jesus Christ requires recruits for the armies of the cross. Will not the young men of the church respond to the call? At the present rate of increase, hundreds of years will not supply the heathen. There must be renewed diligence used, and far increased efforts put forth. I humbly trust our church will now speedily redeem her character in this respect.

The third ground of thankfulness, is the *missionary spirit* of the late Synod. The announcement in Dr. Lowrie's letter that Mr. Shaw's health would not allow of his coming to India, was very disheartening. I could but sigh, and inquire, Who is there, then, that can come? Mr. Patterson's letter cleared up the difficulty. When I reflect on the moral position our Synod held on the day it set apart a portion of time for fasting and prayer before proceeding to elect the foreign missionaries, I must say I feel proud of my connexion with it. I have always felt that there is a strong missionary feeling among our ministers; but I was overpowered to hear of the "fathers" standing up and declaring it to be the duty and privilege of all to go to the heathen, if called thereto in God's good providence. I am very sure there is not one member of Synod who might not envy the position of the brethren Herron and Calderwood when called by the voice of the church to go to India. I rejoice heartily that Synod resorted to this method of determining the question. Formerly I was opposed to it. I thought that the Synod should leave it to individuals to decide for themselves; but since I read the result of Synod's late action, I am fully convinced of the propriety of the course they pursued. I trust the brethren elected are now ready to embark for this country. We will receive them with open arms as those chosen of God to this work. I have not the slightest doubt but they are the very men who should come. I once met David Herron for a short time in Pittsburgh, and my heart warmed to him greatly during that brief interview. Little did I think he was to labour with me in India. I do not know the other brother; but I suppose he is the person of whom I once heard through brother Finney, of New York, and whom, in consequence, I am prepared to receive as I would brother Finney himself.

May the Lord, our covenant God, protect them during their journey, and bring them to their destination in health and safety! We shall receive them as brethren, and trust we may be all spared to labour long in this corner of the Lord's vineyard. I am very sorry to hear that brother Shaw has been prevented from coming to India. I trust his missionary spirit will only be increased by his disappointment, and that he may be instrumental in doing much himself at home, and in aiding to send out others to this and other heathen lands. Let him not be discouraged. There is need of such men at home, as well as here. Brother Hill was prevented from coming here, but who will say he has been less useful at home? Personally, I have great reason for gratitude for the liberal manner in which Synod has met the wants of Dehra. I shall ever feel grateful for the apparatus sanctioned. We ought to get a considerable quantity for \$300. The money granted for the Mission here has most opportunely relieved me from anxiety on this point.

I have from the beginning felt assured that the church would not leave me to bear this burden alone. I felt that the Synod would come up to my aid, and in that belief I went confidently forward. The result is, that by the end of October next the station of Dehra will be on a most favourable footing as regards the buildings of the Mission. This is a matter of immense importance to us. We cannot get on so well without these as with them. They immediately give us a position in the estimation of the community here. They convince the natives

that we are in earnest, and that we are determined to go forward in the work. It is a cause for gratitude and thankfulness to me especially that Dehra has attained, in a single year, a point which other stations have not attained in several years. I make this remark in no spirit of boasting, but simply to point out what we have gained by *experience*. The experience of the brethren at Saharunpur for some seventeen years would indeed be of little avail if it did not enable us to act more efficiently now than when they first commenced there. We know exactly now what a mission wants, and why should we defer year after to apply for it?

If, therefore, my demands should appear urgent and great, do not imagine they are not needed. Look at Dr. Duff's ideas. He will expend some \$50,000 on the College in Calcutta, and he will call that sum "nothing." Are we then extravagant when we ask \$2,000 for the "*Dehra College?*" But I don't grudge Dr. Duff his \$50,000. He deserves it all, and much more. I am sure we will get our \$2,000 also.

The work of God in India is only beginning. We must do more and more yearly until the whole land is filled with churches, and colleges, and Sabbath-schools, and then the sums that Christians have expended here will not appear to have been spent in vain.

I have only to add, that my health never was better than at present. Another month will bring us to the beginning of the cold weather, and I trust it will find us all as healthy as at present. The trial I have now had of Dehra thus far proves that the climate suits me, and I hope I shall be enabled to spend many years in this field.

We are engaged here in getting up an asylum for *lepers*, of whom we have about *one hundred* in this place. They are to be collected into a small village, and fed there, so as to prevent them from exhibiting their disgusting sores in the streets and lanes of the city. I intend to make their village a regular preaching *place*. I cannot but feel deeply for these poor outcasts from all the sympathies and attentions of *home*. The Saviour *himself* had a strong compassion for them. Any person desirous of extending his charity to the poor leper, will find a fitting opportunity for doing so in assisting us in getting up the "*Leper Asylum.*" The funds will be collected chiefly in this neighbourhood. I must stop to-day.

With warmest Christian regards,

I remain yours in Christian bonds, JOHN S. WOODSIDE.

Editorial.

THE MISSIONARIES ELECT.

It gives us great pleasure to be able to announce, that *one* of the brethren designated by the late Synod as a Missionary to India, has signified his acceptance of the call, and we hope ere long to announce the same in regard to the other. It will be interesting to our readers to learn that Mr. Calderwood, who has intimated his assent, is a licentiate of the Northern Presbytery, and that he has been employed for some time past with great usefulness in the service of the American Tract Society. From the last report of that

institution, we extract the following references to his labours in connexion with it:—

Mr. *Calderwood*, who had much experience as a colporteur and as city missionary, prosecuted this agency successfully in Massachusetts, during most of the year. He was every where welcomed and aided by pastors and their churches. The places he visited had been previously and repeatedly visited with our publications, and many have been circulated by different agencies within the past twelve years. Mr. *Calderwood* circulated, in ten and a half months, about 30,000 volumes, amounting to \$6,025 25, of which his grants were \$547 22.

This experiment shows, that notwithstanding the large circulation of books of a doubtful or pernicious character, thousands of families will purchase good religious books, when offered to them in this way. Probably no community in this country is better supplied with the publications of this Society, than the families of Massachusetts. Yet we believe that nowhere, among the same population, will the demand in future be greater than in this State. The work of circulation may be prosecuted successfully, from year to year. The efforts made one year, prepared the way for a more successful repetition the next year. We give the following extracts from Mr. C.'s reports:

"My commission was to circulate by sale, or grant, the publications of the Society in Massachusetts. The plan was to effect this circulation by voluntary distributors, belonging to the different Evangelical denominations in the places visited. They were instructed to call on every family, of whatever class or denomination, in the particular district or neighbourhood assigned to them; and dispose of as many of the publications as possible at the established prices; supplying gratuitously those families who were unable to purchase; and to leave with every family to whom they neither sold nor granted volumes, a copy of a Tract, so that every family might be supplied with more or less of the publications of the Society.

"The forty-two towns thus visited were chiefly in the counties of Middlesex and Worcester. Circumstances prevented parts of six or seven of these towns from being thoroughly canvassed; but of all the rest, it may be said in general, that every family was supplied with more or less of religious reading.

"The sales amounted, in the aggregate, to \$5,478 13; and the grants, to \$547 22. In the grants were included 90,668 pages of Tracts.

THE RECENT ELECTION IN PENNSYLVANIA.

Without expressing any opinion in regard to what might be considered purely political questions, we cannot feel indifferent to the character and the probable course of conduct of the persons who may be chosen to official positions in the State or Federal governments. It is for this reason that we cannot refrain from expressing our great gratification, that the recent election in Pennsylvania has resulted in the choice, by a majority of nearly forty thousand, of Hon. James Pollock, a member of the Ref. Presbyterian Church in Milton. In the prayer meeting and the Sabbath-school, as well as in more public relations, Judge Pollock has long given evidence of genuine religious principle, and we are sure that all who desire that the "righteousness which exalteth a nation" may be found in a position of honour and influence, must rejoice that the person who has been elevated to the highest place in our Commonwealth, is a man of decided Christian character, who may be expected to act upon the principles of God's law, while his example adorns the Gospel of Christ. It is also a reason of congratulation, that Judge Pollock is a thorough

anti-slavery man, an intelligent and consistent supporter of the cause of temperance, and a determined opponent of the insidious machinations of the Roman Catholic hierarchy. We regard as no small honour to the Milton congregation, to have furnished such a man for the Gubernatorial chair; and we hope that all our readers will unite in the earnest prayer, that the responsibilities of his high position may be faithfully discharged.

PROFESSOR M'MILLAN.

Our readers will be pleased to learn, that Professor M'Millan, having completed his visit to the transatlantic churches, may be expected shortly to return home. We find a letter from him in the Scottish Presbyterian; and from the Banner of Ulster we select the following items. While our readers will be perusing them it is probable that Mr. M'M. will be upon the ocean; and it is hoped that many a prayer will be presented on his behalf, that the Ruler of the winds and the waves will preserve him from all evil, and bring him safely to our shores, long and successfully to labour amongst us.

BALLYMONEY REFORMED PRESBYTERIAN CHURCH.—We have the following from a correspondent:—The Rev. H. M'Millan, deputation from the Reformed Presbyterian Church, United States of America, to the Reformed Presbyterian Churches in Scotland and Ireland, delivered two discourses in the Town Hall, Ballymoney, on Sabbath. The morning service commenced at twelve, and the evening service at seven o'clock. A collection was taken at the evening service in aid of the American Mission in India. The morning service was well attended; and the hall in the evening was filled with a highly influential and delighted audience. The sermons on both occasions were most appropriate, instructive, and encouraging, and breathed the spirit of Gospel charity, peace, and progress. Mr. M'Millan, by his labours in Ballymoney, has secured for himself the character of a liberal, enlightened, and Christian minister, and a worthy representative of the Church in America. As might be expected, the collection for the American Indian Mission was very liberal.

BALLYMONEY JUVENILE TOTAL ABSTINENCE SOCIETY.—The Rev. H. M'Millan, of America, delivered a lecture to the members and friends of this Society, at the weekly meeting, in the Town Hall, on Friday evening, the 15th inst., on "The present position and future prospects of the Temperance Reform in the United States." The lecture was clear and comprehensive, and the style was agreeable and acceptable to the audience. The Rev. J. L. Rentoul proposed in complimentary terms, a resolution of thanks to Mr. M'Millan for his appropriate and instructive lecture. The recitation by Mr. Robert Gardner, and the vocal and instrumental music, led by Mr. Samuel M'Caughern, was delightful. Mr. M'Millan expressed himself in very strong terms, approving of the principles and objects of the Society and its invaluable auxiliary means of instruction, and promised to make them the basis of a similar organization in his native country. The meeting was large and influential, and the reception given to the stranger on his first visit to the birth-place of his fathers, was warm and enthusiastic. Doctor Taylor presided, in his usual happy and effective manner.—*Sept. 30, 1854.*

THE THEOLOGICAL SEMINARY.

The Theological Seminary will be opened on the 8th day of the present month. In the event of the absence of Professor M'Millan, the other professors will undertake, for the present, the performance of the duties of his

chair, and it is expected that a full course of instruction will be afforded to all that may attend. Convenient arrangements have been made for delivering lectures and hearing recitations; and we have no hesitation in also stating, that we feel sure that any young men of the proper character, who may present themselves as students, will find a warm welcome, and all the assistance which they may need. Although we would make no offers which would address a mercenary principle, we feel warranted in saying to all such, "according to their *faith* so shall it be to them."

THE THANKSGIVING-DAY AND THE SUSTENTATION FUND.

We hope it will not be forgotten that the General Synod, at its late meeting, directed that collections should be taken up in all our churches on the next Thanksgiving-day for the Sustentation Fund, the object of which, it is no doubt well known to our readers, is to increase the salaries of such ministers as receive inadequate support from their congregations. Although the sum received in this way last year was comparatively small, yet it was the means of gladdening the households of a number of faithful, self-sacrificing, and laborious ministers, who, for Christ's sake and the Gospel, had been suffering great privation. This year we think the collections will be made more generally, and be also much more liberal. The object commends itself to the principles of justice and benevolence so strongly, that its claims must be felt by all who will consider it. Our readers will find in another part of this number an able appeal upon the subject, which we hope all will read and act upon.

LETTER TO SABBATH-SCHOOLS.

In another part of the number will be found a letter, addressed by Mr. Campbell to the Sabbath-schools of our Church. This we hope will be publicly read, so that all those for whom it is designed may have the opportunity of hearing it. The effect which would be produced both for the present and the future interests of the missionary cause, and in regard to pecuniary contributions and personal labour, would, we are sure, be found exceedingly favourable.

REV. DR. DUFF.

Our readers will learn with deep regret, that the health of this eminent missionary has been seriously impaired; still, however, there is reason to hope that he may become able to resume his labours in the cause of missions, by advocating its interests and directing its operations at home, if not permitted to return to India. From the hearts of all who know him, we are sure the fervent supplication will ascend to Heaven, that one so useful may not be cut off in mid time of his days, but yet may, long and successfully, be engaged in promoting the same great and glorious objects which he has heretofore so ably sustained.

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The Banner of the Covenant

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